MINUTES OF THE THIRTY-EIGHTH
ANNUAL SESSION

OF THE

CHICKASAHAY BAPTIST ASSOCIATION

HELD WITH WAYNESBORO BAPTIST CHURCH
WAYNESBORO, MISS.
SEPTEMBER 3 AND 4, 1914

EXECUTIVE COMMITTEE.

W. H. FOSTER, *Chairman;* J. A. ANDERSON, J. I. NEWTON, W. L. BRUNSON, G. H. SCOTT.

OFFICERS.

Moderator, W. H. FOSTER.....Quitman, Miss.
Clerk and Treasurer, J. I. NEWTON.....DeSoto, Miss.

Preacher, R. H. RUSSELL.....Waynesboro, Miss.
Alternate, J. T. PHILLIPS.....DeSoto, Miss.

IN MEMORY OF OUR DEAD

MALE.

AUSTIN SLATEN.....Shubuta, R. F. D. 4, Miss.
J. A. MARSHALL.....Enterprise, Miss.
LUTHER CULPEPPER.....Quitman, R. F. D. 2, Miss.
J. P. JOHNSTON.....Quitman, R. F. D. 2, Miss.
E. T. FELTS.....Quitman, Miss.
ALEX. MOORE.....Quitman, Miss.
J. H. HARPER.....Stonewall, Miss.
SWEP TATUM.....Waynesboro, Miss.
B. F. WOULARD.....State Line, Miss.

FEMALE.

MRS. ALICE COLLINS.....Buckatunna, Miss.
MRS. JENNIE THOMPSON.....DeSoto, Miss.
MRS. T. J. HADAWAY.....DeSoto, Miss.
MRS. JANE DEAR.....Enterprise, Miss.
MRS. HELEN BUCKLEY.....Enterprise, Miss.
MRS. FRANCIS DUKE.....Nancy, Miss.
MRS. ANNIE MOSELEY.....Nancy, Miss.
MISS MARY MOORE.....Quitman, Miss.
MRS. CATHERINE ROWELL.....Paulding, Miss.
MRS. C. F. STEWART.....Quitman, Miss.
MISS NANNIE SUMMERLIN.....Stonewall, Miss.
MRS. ALLINE PHILLIPS.....Shubuta, Miss.
MRS. JOSIE CARTER.....Quitman, R. F. D. 2, Miss.
MRS. AMANDA JORDAN.....Buckatunna, Miss.

ORDAINED MINISTERS

J. A. W. Lowery ..... Buckatunna, Miss.
J. T. Phillips ..... DeSoto, Miss.
T. J. O'Guynn ..... Buckatunna, R. F. D. 1, Miss.
R. J. Williams ..... Enterprise, Miss.
F. A. Culp ..... Waynesboro, R. F. D. 5, Miss.
A. J. Hearn ..... Pachuta, Miss.
W. B. Holcomb ..... Quitman, Miss.
E. A. Clark ..... Stonewall, Miss.
Roy Chandler ..... Shubuta, Miss.
J. M. Phillips ..... Shubuta, Miss.
T. M. Jones ..... Waynesboro, Miss.
R. H. Russell ..... Waynesboro, Miss.
J. O. Crawford ..... Waynesboro, Miss.

Licensed Ministers.

W. A. Bullard ..... Waynesboro, Miss.

PROCEEDINGS

FIRST DAY—MORNING SESSION.

THURSDAY, SEPTEMBER 3, 1914.

The Chickasahay Baptist Association met in its Thirty-Eighth Annual Session with the Waynesboro Baptist Church, of Waynesboro.

The devotional exercises were conducted by Brother Roy Chandler.

The Moderator appointed W. Z. West and John R. Brock, Reading Clerks, and W. A. Shirley, W. L. Carter and S. P. Neal as Finance Committee.

The following Churches were represented.. Some of the delegates responding to roll call, while others came in later:

Buckatunna—J. E. Lane, Ollis Dansby.
Chaparral—By letter.
Clara—S. W. Davis.
Clear Creek—W. A. Reid.
Chicora—G. W. Saxon, Arthur Hudson.
Chason—W. D. Risen, J. A. W. Lowery.
DeSoto—J. T. Phillips, Geo. B. Parker, W. A. Shirley, J. I. Newton.
Denham—F. R. McIlwain.
Enterprise—M. W. Buckley, Sr.
Eucutta—A. L. Crosby, I. S. Martin.
Evergreen—By letter.
Hiwannee—W. D. Covington, T. J. Gray, W. L. Cook.
Harmony—J. R. Kennedy, Mrs. J. R. Kennedy, W. S. Dabbs, G. H. Scott, Miss Ellie Daniels, Miss Valera Daniels.
Hepzibah—Leroy Mixon.
Knight's Valley—W. T. Pope, Robert Ivy.
Montrose—J. M. Johnston, C. J. Johnston, C. T. Martin.
Mt. Zion—W. J. Busby, H. T. Palmer.
Northup Chapel—Robert Alred, N. C. Taylor, A. Taylor.
Oak Grove—J. B. Quinnelly, M. C. Pugh, Mrs. B. F. Bonner.
Pachuta—A. J. Hearn.
Phalti—G. R. Rowell.
Pleasant Grove—W. Z. West.
Pine Hill—By letter.
Quitman—W. B. Holcomb, J. A. Anderson, J. R. Brock, S. P. Neal, Mrs. W. B. Holcomb, W. H. Foster, Mrs. J. R. Brock, James Carter, Mrs. C. T. Hahn, Ernest Eaves.
Shubuta—J. M. Phillips, Mrs. J. M. Phillips, Roy Chandler, W. H. Patton, Mrs. J. M. Nettles.
State Line—Miss Gertrude Lee, Mrs. E. A. Copeland, I. P. Baxter.
Souenlovie—P. H. Hearn.
Shady Grove—L. A. Conner.
Stonewall—L. M. Phillips, Miss Evie Barrow.

Union—A. M. McLemore, W. L. Carter, J. G. Fontaine.
Waynesboro—O. S. Busby, J. B. Saxon, Mrs. H. E. Taylor, R. H. Russell, J. T. Burney, Mrs. J. T. Burney.
Zion Rest—G. W. Horton, J. W. Hall.

Visiting brethren were recognized and invited to take part with us. Those present and coming later were:

W. A. Hancock, in interest of Ministerial Relief for students of Mississippi College. C. D. Graves, Enlistment Secretary, Home Mission Board. J. D. Jamison, in Colportage Work and representing *The Baptist Record*. J. A. Daugherty, of Liberty Association. J. B. Lawrence, Corresponding Secretary of State Mission Board. H. S. Westbrook, Pastor of M. E. Church, Waynesboro.

The enrollment of the delegates having been completed, the Moderator announced that the body was ready for permanent organization.

On motion of Brother W. H. Patton, Brother J. D. Jamison was appointed to cast the ballot one-for-all for W. H. Foster for Moderator, and J. I. Newton, Clerk and Treasurer.

On motion of Brother Roy Chandler, the pastor and delegates of Waynesboro Church were appointed a Committee on Hours of Meeting and Adjournment and reported as follows:

Meet at 9:00 a. m., adjourn at 12 m.
Meet at 2:00 p. m., adjourn at 5:00 p. m.
Meet at 8:00 p. m., adjourn at pleasure.

On motion of Brother W. H. Patton, the Moderator was authorized to appoint the usual Committees.

On motion of Brother W. H. Patton, the Moderator was authorized to appoint a Committee on Order of Business.

Adjourned to meet at 2 p. m.

Prayer by Brother J. M. Phillips.

FIRST DAY—AFTERNOON SESSION.

The Association was called to order at 2 p. m.

After a song, Brother L. M. Phillips led in prayer.

The Moderator announced the following Committees:

STATE MISSIONS—J. M. Phillips, J. E. Lane, Anthony Taylor.
HOME MISSIONS—W. B. Holcomb, Ollis Dansby, W. D. Covington, Robert Alred, G. W. Saxon.
FOREIGN MISSIONS—Roy Chandler, T. J. Gray, Miss Evie Barrow, Arthur Hudson, J. B. Quinnelly.
SUNDAY SCHOOLS—Geo. B. Parker, W. L. Cook, W. D. Risen, M. C. Hugh.

TEMPERANCE—W. H. Patton, W. S. Dabbs, Mrs. B. F. Bonner, F. R. McIlwain.

ORPHANAGE—J. M. Phillips, G. H. Scott, A. M. McLemore, J. A. W. Lowery.

LAYMAN'S MISSIONARY MOVEMENT—John R. Brock, Wiley West, W. W. Jordan, I. S. Martin.

CHRISTIAN EDUCATION; MINISTERIAL EDUCATION—R. H. Russell, R. B. Ivy.

PUBLICATIONS—J. R. Kennedy, W. J. Busby, Mrs. E. A. Copeland.

WOMAN'S WORK—Truman Gray, H. T. Palmer, Miss Gertrude Lee.

MINISTERIAL RELIEF—M. W. Buckley, Sr., J. T. Phillips.

NOMINATIONS—J. M. Johnston, W. T. Pope, P. H. Hearn.

APPORTIONMENT—Roy Chandler, J. P. Baxter, C. T. Martin, C. P. Johnston.

On motion of Brother W. H. Patton, the report on Hours of Meeting was reconsidered and adopted as follows:

Meet 8:30 a. m., adjourn 12 m.
Meet 2:00 p. m., adjourn 5 p. m.
Meet 7:30 p. m., adjourn at will.

The Program Committee submitted the following report on order of business:

2:00 p. m. Devotional Exercises.
2:15 p. m. Appointment of Committees.
2:25 p. m. Publications.
3:00 p. m. Ministerial Education.
3:45 p. m. Christian Education.
4:30 p. m. Layman's Work.
7:30 p. m. Devotional Exercises.
7:40 p. m. Report on Temperance.
8:30 p. m. Associational Sermon.

FRIDAY MORNING—SECOND DAY.

8:30 a. m. Devotional Exercises.
8:45 a. m. Woman's Work.
9:30 a. m. State Missions.
10:15 a. m. Home Missions.
11:55 a. m. Foreign Missions.
Announcements and Closing.

AFTERNOON SESSION.

2:00 p. m. Devotional Exercises.
2:45 p. m. Orphanage.
3:15 p. m. Sunday Schools.
4:00 p. m. Ministerial Relief.
4:30 p. m. Miscellaneous.

On motion of Brother A. J. Hearn, Chason Church was granted a letter of dismission from this Association to join the Macedonia Association.

The Report on Publications was read by Brother J. R. Kennedy and discussed by Brethren A. J. Hearn and J. D. Jamison and adopted.

REPORT ON PUBLICATIONS.

In this day and time, there is no question as to the need for the output of the press in religious and denominational work, but can we afford to neglect the fullest use of it?

All undertakings in the industrial and commerical world are using floods of printed matter to further all their business. Shall the sons of this world for their generation be wiser than the children of light? If actions speak louder than words, we, as individuals, are crying "Yes," for we are not patronizing our State and Convention paper and literature to obtain and give information on all lines of Church and denominational work to build God's kingdom on earth.

It is said that "reading maketh a full man." If his reading be good then he will be full of good, and when he speaks out of this fullness there will be much good seed sown in the world for God.

By written and printed words, the will of God concerning us is given in the Scriptures, and a history of the thoughts and deeds of men are preserved for the information and encouragement of the generations that have followed and those yet to come. Thus thousands hear the great truths emanating from the minds and hearts of wise and good men of other times and climes than their own.

We have a great object lesson before us almost daily. The Catholics, where they can not suppress, they subsidize the press. Most of our great papers are under their control or influence and give notice of their doings and pictures of their leaders in their regalia on the front page at the top, thus keeping themselves before the public eye. So let us, too, make use of the newspapers as well as a full use of all our denominational papers, books, tracts and Sunday School literature for ourselves and any who will read them.

Respectfully submitted,

W. J. BUSBY,
J. R. KENNEDY,
MRS. E. A. COPELAND.

The Report on Christian and Ministerial Education was read by Brother R. H. Russell and discussed by Brethren W. A. Hancock and adopted.

REPORT ON CHRISTIAN AND MINISTERIAL EDUCATION.

There has been a marvelous advance along educational lines in recent years. New colleges and universities have sprung into existence all over our land, while those already established have been quickened into new life. The number of students attending our State universities and colleges has grown remarkably, thus making necessary increased accommodations and larger appropriations by the State Legislatures.

This mighty impulse to education has not come without a cause, and a very definite one at that, namely, the demand for thoroughly educated and trained men and women. Ignorance and inefficiency are more and more being discounted, while the man or woman who has been trained to think quickly and accurately, and to act with promptness and skill is being more and more appreciated. The thoroughly trained lawyer or doctor has a tremendous advantage over the man who has merely "picked up" his knowledge here and there.

But our State schools are meeting this demand, and are doing it

well. Why, ther, do we need any schools under denominational influence, under Christian control? Why not use our money in more needy quarters, as, for instance, in building church houses, or for foreign missions? Why burden ourselves with the support of any Baptist schools?

There are several reasons that may be given in answer to these questions. First of all, we must have Christian education because our State schools do not, and in the nature of things, cannot, give religious instruction, and cannot maintain uniformly a Christian environment. Recently a former student of one of our Baptist colleges who is now taking a professional course in another school made this statement, "I am attending a strong school in many ways, but the whole atmosphere of the campus is chilled with selfishness and indifference," and then drew a comparison, or rather noted the contrast, between the Baptist school and the one he is now attending. Exactly so. We need the Christian ideal of unselfish service constantly before our young men and young women. Let them take their academic courses in our Christian schools, become thoroughly imbued with the spirit of service and then take their professional courses elsewhere.

Another reason for Christian education is found in the fact that the sanest and safest evangelism is accompanied by thorough education; a fact that other denominations have long ago seen, but which Baptists have been slow to appreciate. First, evangelize; then educate. Not only so, but on our mission fields they are going right along together with the most happy results. Young men and young women whose lives are dedicated to Christ are being given an education, such as will enable them more effectively to serve in the Kingdom. In other words, denominational efficiency demands education. Mr. Asa G. Candler, a prominent Methodist laymen, recently said, in explaining the gift of $1,000,000 he had just made to the new Methodist University to be established in Atlanta: "In my opinion, the education which sharpens and strengthens the mental faculties without at the same time invigorating the moral powers and inspiring the religious life, is a curse rather than a blessing to men; creating dangerous ambitions and arousing selfish passions faster than it supplies restraints upon these lawless tendencies in hman nature. . . . I am profoundly impressed that what our country needs is not more secularized education, but more of the education that is fundamentally and intentionally religious. . . . And I cannot agree for a moment that the best type of religious education is that which some claim is propagated in an unwelded state, outside any and all churches, by institutions which are subject to neither civil or ecclesiastical authority, and which acknowledges no responsibility to the people whom it proposes to educate." In brief, Mr. Candler believes firmly in distinctive denominational education, and we say "Amen" most heartily to what he said.

Because of the fact that the great majority of Mississippi Baptists believe firmly in Christian education, we have a system of correlated schools which are able splendidly to meet the needs of our young people for a thoroughly high-class education. Mississippi College and the Academy in connection, at Clinton, fresh from a glorious endowment campaign, with first-class equipment constantly being increased, is an institution with a noble record, of which we are justly proud. She opens her doors to the young men of our State.

The Mississippi Woman's College at Hattiesburg, whose first two years have been so wonderfully successful that they constitute a prophecy. We salute thee, our little sister! May you live long and ever prosper.

Clarke Memorial College, located at Newton, opens her doors to

both young men and young women. Her first few years of existence were filled with struggle and trial, but under the splendid leadership of her new president, coupled with the fact that the Convention has recently assumed control and support of the College, she is now assured a permanent place in our denominational life.

These are our distinctive Baptist schools, but it would be utterly unfair if the splendid work done by Blue Mountain and Hillman Colleges were not mentioned. While not controlled by our Convention, yet they are owned by genuine Baptists of the highest type and Baptist sentiment predominates in the schools.

Yes, we stand for Christian education, and because we do we believe in educating our young preachers. If we believe in an educated laity, we are bound to believe in an educated ministry. Therefore, provision has been made in our colleges to help them pay their expenses, and so make it possible for them to complete their education at college, and be ready then for the seminary training. Any preacher who wants an education can get it; the people of our State stand ready to see that he does get it; the interests of the cause of Christ demand that he have it. No preacher has a right to be satisfied until he has received the best education it is possible for him to obtain. The call to preach includes a sure call to prepare to preach, and if God wants us to be prepared he will certainly open the way if we will simply step out on his promises and make a determined effort in that direction.

The Southern Baptist Theological Seminary at Louisville, Kentucky, and the Southwestern Baptist Theological Seminary, at Fort Worth, Texas, both have funds for the help of students.

Let us contribute to these funds liberally, and strongly urge and encourage our young preachers to complete their education.

Respectfully submitted,

ROBERT H. RUSSELL,
R. B. IVY.

The Report on Layman's Missionary Movement was read by Brother John R. Brock, discussed by Brethren J. D. Jamison and W. H. Patton and adopted.

REPORT ON LAYMAN'S MISSIONARY MOVEMENT.

This question is rather a broad one and we will only stress some of the important features of the Movement. The increase in the gifts to our Mission Boards in the past has not been very striking, but the enlistment of men in the inauguration of the Laymen's Movement has been somewhat striking. These are some of the features that most stress has been placed on:

1. The promotion of missionary intelligence.
2. The annual campaign by Associations.
3. The "every member canvass" in the local churches.
4. The obligation of stewardships.
5. The weekly offering.

In discussing some of the features of the Movement, it seems that progress has been made in the following respects:

1. Men Enlisted.—Numerous men have become enlisted to such an extent that they are giving more generously of their thought, talent, time and treasure than formerly. Some cases have developed here of late in which laymen of possession and power have signified their purpose to close out their private business as early as practicable and to

devote themselves exclusively to the extension of Christ's kingdom. It is not proper to give names, but such cases exist and this is a most encouraging indication. Though the work has been great, scarcely a beginning has been made. Better organization must be had; more of spirit must thrill through the machine. The hearty coöperation of every laymen is imperative. The generals can not win wars, they merely direct the efforts of the rank and file. We need more men and material for organization. We need more praying and more planning, but above all we need the enlistment of enthusiasm and effort.

2. State Campaigns.—The second result is the effort under the direction of each State Committee to enlist every Church in the State. As you know, this campaign is organized and conducted by Associations, and is bound sooner or later to bring most gratifying success. The Movement expresses life, energy and progress. It represents something not necessarily bound to old tradition, and certainly something that does not run in ruts. It is a dynamo, giving added force and power to existing machinery. It is a promoting agency to facilitate work already under way. It is a movement to arouse to action the now dormant forces of the Church, re-energize the working forces and systematize the Mission work, especially in reference to giving. "The World for Christ," is their slogan.

3. Association Campaigns.—In the third place, some most active and fruitful campaigns have been conducted in District Associations independent of the directions of the State Committee. Numerous examples could be given, but I remember reading about one in the Beaverdam Association in South Carolina. The Association Committee was composed of three brethren—who were members of the South Carolina Legislature—one being Senator, and the other two being in the lower house. These three men secured the pledge of nine other active laymen to give their services for eight Sundays in visiting and seeking to stimulate men of the churches. They divided the list of churches into six groups and visited them in pairs, and as a result this Association gave more to the three Mission Boards than its apportionment. In a similar campaign in a Mississippi Association, a prosperous laymen was so stirred by the earnest pleas of the visiting laymen that he increased his offering from $50.00 to $500.00, leased his two plantations and entered a seminary to fit himself for efficient service as a layman. Other striking examples might be cited.

4. Church Canvass.—In the fourth place, some churches have conducted successful campaigns to secure a weekly contribution from each member. It has been found that a thorough educational campaign of at least four weeks is an indispensable preparation for the "every member canvass." The real mission of the movement is to agitate, stimulate and educate, not to collect and disburse funds. A missionary awakening means a revived church. If the laymen can succeed in bringing about a missionary awakening, hence a real church revival. The ultimate end will be evangelization.

5. Activity and circulation are what we need most. Activity on the part of our church membership and circulation of their money in mission channels; and gratifying indeed it is to see these awakenings coming. Some of our strongest laymen are in the line for attack, and others are turning loose their money in the Mission work. Many of you know something of the splendid work done by Prof. J. L. Johnson, Jr. In order that this Movement be a success, it might be well to stress four factors of success: (a). The pastor: The thorough coöperation of the pastors is indispensable. However efficient a laymen may become, he should never supplant the pastor as a leader. Indeed, it should ever remain

true that a pastor is the most significant essential factor in the church. (b). Information: We must promote intelligence among laymen. A sensible business man does not invest his money in any enterprise that he knows little or nothing about. Missionary sermons, addresses and training conferences, the circulation and reading of tracts, periodicals and books, the organization of mission study classes, all these must abound more and more. "My people are destroyed from the lack of knowledge." (c). Missionary Spirit Vital: In the third place, we must recognize Missions as the supreme business of our churches. Christianity is essentially missionary in spirit. The Church that does not magnify Missions is fundamentally deficient. In fact, every Christian agency must promote Missions as its ultimate aim. We should emphasize the unity of the kingdom, the Christian home, the theological seminary, the religious periodicals, and all Mission Boards should labor together for the one supreme end of bringing in the kingdom. Such a conception promotes complete harmony; indeed, we are all striving for one great end. (d). The Kingdom First: In the fourth place, we can not expect to reach a high standard in our missionary standard until business men come to recognize the primacy of the Kingdom of God. No great progress can be made while our religion holds a subordinate place and makes way for every private interest. When shall business men learn that their religion is their chief asset and accord to it their supreme devotion? Our God is a jealous God. "Seek ye first the kingdom of God" is the Lord's admonition to the Disciples. Not until business and professional men learn this lesson will they devote sufficient time and labor to these campaigns to make them a success.

In conclusion, I will say that it might be well for us to imitate David Livingstone's motto: "I will place no value on anything I have or may possess, except in the relation to the kingdom of God."

JOHN R. BROCK, Chairman.
W. Z. WEST,
I. S. MARTIN.

Brother W. H. Patton made the following motion which was adopted:

"That the Moderator appoint a committee of three to confer with like committees from other Associations and the State Convention, to arrange the times of meetings of the Associations so as not to conflict with each other, and report at the next meeting of this Association."

The Treasurer submitted the following report which was adopted:

TREASURER'S REPORT.

J. I. NEWTON IN ACCOUNT WITH THE CHICKASAHAY ASSOCIATION.

1913.

Sept. 25.	To amount from Finance Committee.....	$240.27	
" "	To amount from Souenlovie Church.....	2.35	$242.62

DISBURSEMENTS.

Oct.	7.	By check to A. V. Rowe	$150.07	
"	"	By check to J. R. Carter	3.50	
Nov.	5.	By printing Minutes	39.00	
"	"	By express on Minutes	.50	
"	"	By mailing Minutes	3.95	
"	"	By Mrs. Mrs. Truman Gray	10.00	
"	"	By balance due Clerk, 1913	8.51	
"	"	By Clerk's Fee	25.00	
"	"	By expenses to Meridian	1.65	
"	"	By stationery	.10	242.28
		By balance on hand		$ .34

Adjourned with prayer by Brother A. J. Hearn.

FIRST DAY—EVENING SESSION.

The Moderator called the body together promptly at 7:30.

Brother J. T. Phillips conducted the devotional services.

The Report on Temperance was read by Brother W. H. Patton, discussed by Brethren Jamison, Holcomb and Hearn and adopted.

REPORT ON TEMPERANCE.

Your Committee declares: That the whole liquor system is wrong in principle and most pernicious in results, making the Nation a partner in the guilt and shame of the liquor traffic, that being a violation of the high trust God has committed to civil government; that it is a sin against God and humanity; that evil cannot be regulated, it can only be prohibited; that absolute prohibition by constitutional amendment for the National government by the year A. D. 1920 should be our aim; the ultimatum which alone we should be willing to accept. We urge all Christians to cast their votes for candidates with that end in view. We put our unqualified seal of reprobation on all social drinking or giving countenance in any way to the iniquitous traffic or use.

That grand prohibition statesman, Richard P. Hobson, (not appreciated in his native State as he should be) says: "Summing up the economic losses from the lowered efficiency of our producers, from the death list, from the cost of crime, pauperism and insanity, and from the liquor bill, the total economic burden laid upon the Nation by King Alcohol is between $16,000,000,000 and $17,000,000,000, more than half of all the wealth produced by the Nation. If our National Government in a year appropriates $1,000,000 though for purposes of uplift, it is criticized for the burdens laid upon the people. In alcohol we have a ruler that puts upon us a burden of sixteen and one-half billions of dollars for purposes of destruction and degeneracy."

Medical scientists say, "Let whiskey alone."

1. That you are tangibly threatening the physical structure of your stomach, your liver, your kidneys, your blood vessels, your brain.

2. That you are unequivocally decreasing your capacity for work in any field, physical, intellectual or artistic.

3. That you are lowering the grade of your mind, dulling your higher aesthetic sense, and taking the finer edge off your morals.

4. That you are entailing upon your descendants yet unborn a band of incalculable misery.

We believe it is the imperative duty of every Christian to use his utmost efforts to remove the curse of the "blind tiger" by moral and legal methods. That we should give moral backing to our officers from the constable to the president of the United States. For the sake of law and order and for the sake of our posterity we should do these things.

While the evils of illegal sale of liquor are growing less every year and the jug traffic is growing less all the while, yet we have members of Baptist churches, who claim they have been regenerated, that order jugs of liquor. The example is so demoralizing and the liquor curse cannot be confined to the man who drinks. It reaches over the head of the man who drinks and lays its bloody, brutal hands upon the helpless and the weak. We have most excellent laws on our statute books to prevent the illegal sale of liquor if they are properly enforced.

The Supreme Court of Arkansas has ruled that a person can not take money from another person in prohibition territory and purchase intoxicants in "wet" territory to be delivered without being subject to prosecution. A party who took money from a friend for the purchase of four quarts of whiskey in a "wet" county and delivered to his friend in a "dry" county, the Supreme Court held: "It is not necessary in order to convict a person under the statute to show that he was not in fact acting as agent of a liquor dealer when he solicited or received an order for intoxicating liquors, for the effect of the statute is to make it an offense for any person, whether, in fact, the agent of a dealer or not, to solicit orders in prohibition territory, or to receive such orders or transmit the same. The mere solicitation of the order without the same being filled is sufficient to make an offense, or where as in this case the order is not solicited the mere acceptance and transmission of the order to any dealer and filled."

The Supreme Court of Georgia held: "That it is illegal for an employe of a social club to sell liquor in any way, even though he does not derive any profit from the sale. It is no defense that the accused sold the liquor as an employe of a social club. Intoxicating liquors can not be sold in the State by an individual or company as a beverage." "Any citizen can sue for the abatement of a 'blind tiger' as a nuisance."

We have the same laws in Mississippi and we urge you to elect men that are in sympathy with the enforcement of all laws and especially the liquor laws. Inform them of violations, for you will be able to see some things that are kept hid from the officers and they can not be everywhere at the same time.

The first prohibition law was passed in 1846—one year before the Chairman of your Committee saw the light of day—but it did not give the right of search and seizure, and it was not until 1851 that the first real prohibition law was enacted, and it is his belief, if spared to see the year A. D. 1920, the American flag will not float over a legalized saloon, brewery or distillery, but will see prohibition of the manufacture, sale and importation of all intoxicants for beverages engrafted in the Constitution of our National Government.

We should never cease to work by petition, letters and telegrams to our Congressmen and United States Senators The liquor forces have far surpassed the temperance people in petition work concerning

the prohibition joint resolution. They spent $1,000.00 in telegrams in one day. The bill was to have been voted on on the 6th of August, but was not. Senator John Sharp Williams will vote for the amendment and speak in favor it because his constituents want it. We recommend that this body by a rising vote ask Congress to vote for this resolution, and the Secretary send a copy to our Congressman and United States Senators.

Heretofore Catholic activities for temperance have looked only to the habit, and not to the overthrow of the nefarious, blighting traffic; they are now in some places favoring prohibition. A meeting of Catholics which considered prohibition of the liquor traffic as the means best suited to free the country from the evil effects of liquor drinking was held at Niagara Falls, August 4th. This is the first organized effort of Catholics abstainers in favor of the prohibition of the traffic in intoxicants.

Men of moral character will not conduct an immoral business. Saloon-keepers are being ostracized. So that nine-tenths of those engaged in the liquor business are foreigners and a majority of them are Catholics. The Catholic clergy of New Mexico have arrayed themselves strongly against saloons.

A million dollar brewery in West Virginia that had to go out of business as such on July 1st, has been turned into a great packing house.

Many of the large dailies, who sell their advertising space to liquor men and naturally work with the liquor crowd, have cut them out and even give space to the temperance forces to use for the upbuilding of their fellow man.

It is declared that the Alabama Legislature is "dry" in both branches, that the "wets" lost everything but the United States Senatorship. Illinois added twenty-two new "dry" counties during the late elections.

The railroads of America, employing more men that the vast standing armies of England and Germany together, will not employ patrons of the saloon.

The large department stores will not have a drinking man or cigarette smoker in their employment. Marshall Field & Co. says: "We do not employ young men addicted to the use of cigarettes." Brown, Durrell Company say: "In hiring boys to learn our business, one of the questions asked is whether the boy uses cigarettes, and if he does smoke them, we do not hire such a boy. There are business reasons, as well as those of a moral basis, to influence business men in discouraging the employment of the cigarette fiend." It is against the rules of the United States Senate for pages to smoke cigarettes and this rule is strictly enforced.

We have a law that one-third of fines collected from those convicted of the illegal sale of liquor can be set apart by the municipal and county boards for convicting liquor sellers. For the second offense, the convicted "tiger" must go to the county farm, and for the third offense and conviction to the penitentiary. See that the Boards act on this and then aid the officers to convict. The law creating the county attorney is one of the best ever enacted.

John Barleycorn has been banished from the United States Navy.

We reaffirm our support to the Anti-Saloon League and its mission and methods. This is the only nation-wide organization which is combatting the liquor traffic, that has a weapon—the ballot—which we men hold as a trust, and should be cast for men and measures where and when it will do the greatest good to the greatest number.

Also to the Woman's Christian Temperance Union. These are the

only organizations seeking to unite men of all creeds in all States into one body, acting with State and local organizations. These organizations are the most dreaded by the liquor forces of our country. The mission of the Woman's Christian Temperance Union is to labor for the advancement of all those exalted principles of virtue which adorn humanity and rescue mankind from the paths of error and intemperance, to mould opinion by purifying the public heart, lending dignity and character to individuals and nations, and to thwart the tendences of the age: intemperance and demoralization.

Think of the influx of foreign immigration that will pour into our land through the Panama Canal as soon as the European war is over.

We should "work while it is day" and eliminate every brewery and distillery and saloon in the land, and let us do it by the only known method: National Constitutional Prohibition.

W. H. PATTON,
F. R. MCIWAIN,
W. S. DABBS,
MRS. B. F. BONNER.

Brother L. M. Phillips delivered the Associational Sermon, using as his text John 8:31-32.

Dismissed by Brother R. H. Russell.

SECOND DAY—MORNING SESSION.

The Association met at 8:30.

Brother W. H. Patton conducted the devotional exercises.

On motion of Brother Roy Chandler, the minutes of the first day's work were read and adopted.

The Report on Woman's Work was read by Brother Truman Gray and discussed by Brother A. J. Hearn and adopted.

WOMAN'S WORK.

Prominent among the great achievements in the religious world of the nineteenth century was a recognition of the needs of the non-Christian world, both at home and abroad, and the obligation of God's people to deliver the message of salvation to the whole world. Great influences and mighty forces were appealed to to move our people to action. Among these were the lives, the work and the achievements of Carey and Judson. American Baptists answered by enlisting for a world-wide conquest. God's spirit was touching not only the hearts of men, but the hearts of women as well. He was speaking to many rather than the few, to the Protestant as well as to the Baptist, for in the leading Protestant bodies they were busy organizing their forces for the great work.

Our women felt the influences of world-wide tendencies to Christian activity and had organized central committees in different states to further the cause of Missions. As the work of these central committees developed, a desire for a general organization grew in the hearts of many, and in the fullness of this desire the Woman's Missionary Union came into existence in 1888, twenty-six years ago last May.

The Union was intended to be an auxiliary to the Southern Baptist Convention. Its object is to enlist the women in religious work and to bring the children in touch with Christian influences, and to direct their religious life throughout the bounds of the Southern Baptist Convention territory. The first few years of the Union's life was given to foundation work. In 1893 expansion was manifested and a desire to enlist young people lead to a Band Department in the *Foreign Mission Journal*. Missionary Day was inaugurated. The Union has charge of the Sunbeam work.

At the close of the nineteenth century a new impetus was given to Woman's Work. Broader and larger views were evident among the owmen. Gifts increased in size, ranging from $1,000 to $10,000. Achievement began to characterize the work.

For young women's societies, the name Young Woman's Auxiliary was adopted, and followed with an effort to strengthen and enlarge the work.

The sum of $20,000 was raised to be added to the Church Building Loan Fund, as evidence of the Union's esteem and appreciation of the pious and eloquent Christian statesman, Dr. J. T. Tichenor, for many years the gifted Secretary of the Home Board.

The twentieth annual report was remarkable for the story it told. The Union's contributions for this year were reported to be in excess of the entire amount contributed to home and foreign missions by the Southern Baptist Convention the year the Union was organized.

Trained workers were in demand and the Boards were slow to employ others and a training school followed. This school was located at Louisville, and had the support and sympathy of the faculty of the Southern Baptist Theological Seminary. Here young women are trained for work in both home and foreign mission fields.

Of the one million women in Southern Baptist churches about one in ten coöperate in Christian work, leaving nine-tenths yet to be enlisted and brought into hearty coöperation denominational work.

Less than one-tenth are affiliated in Sunday School work. To enlist these women and children is the immediate task of the Union.

The Union has eleven thousand missionary societies and through these societies they make a good financial showing. The gifts of the first year have grown from $30,000 to $300,000.

At the close of the first year of the Union's life in 1889 twelve States were enlisted, to-day eighteen States are enlisted. Then we had 1,500 Societies, now we have about 11,000 to 12,000.

The Woman's Missionary Union of Chicasahay Association contributed last year, to the various objects fostered by the denomination, the sum of $864.05. This year the Union's contribution amounts to $1,055.37.

The growth and progress of the Union's work would seem to warrant the belief that it bears the stamp of divine approval.

The Union seems to have worked and developed along New Testament lines; as faith increased the work enlarged, and this is according to the law laid down by Paul for making effectual the mission of the church: to carry the Gospel to all nations.

Hear Paul: "For we are come as far as to you also in preaching the gospel of Christ; . . . having hope, when your faith is increased, that we shall be enlarged by you according to our rule (or limit) abundantly; To preach the gospel in the regions beyond you. . . . But he that glorieth, let him glory in the Lord."—II. Corinthians 10:14-17.

There is one thing we would do well to remember from these

words of Paul, and that is: that the progress of the Gospel did not rest on numbers, nor on wealth, but on faith.

The first thing that arrests our attention is the fact of progress. "We have come as far as to you also." How far had Paul come? Where did he begin? The scales fell from his eyes and he was converted at Damascus. Without waiting to confer with flesh and blood, without going to Jerusalem to see anybody about it, he began, on receipt of his commission from on high, to preach Christ. Where do you ask, did he receive his commission? When he was converted there at Damascus. From Damascus he went to Arabia, then to Jerusalem, from Jerusalem to Tarsus, from Tarsus to Antioch, where he was set apart under the direction of the Holy Spirit to go as a foreign missionary from the church at Antioch, to carry the Gospel to the remotest parts of the world.

Now he goes to Corinth, but before reaching Corinth he made one great missionary tour. He first went to the island of Cyprus and there converted Sergius Paulus, the deputy. He goes into Antioch, in Pesidia, thence to Iconium, thence to Derbe, thence to Lystra, and thence through Galatia and Cilicia, and after a lengthy circuit returned to Antioch and made a report of his labors.

Let us follow the Apostle on another missionary journay through all Asia Minor, and to the shore of the sea that separated Asia from Europe, and listen to a man of Macedonia imploring him to come over and preach the Gospel. He answers this man's cry and crosses the sea and lands at Phillippi, and there in the opinion of some, he lays the foundation of the greatest of all apostolic churches, if we may except the church at Antioch, whose first fruits were Lydia and the jailor.

When he had finished his work at Phillippi, he went to Thessalonica, from thence to Berea, thence to Athens, and from Athens to Corinth.

Now these are the places he Christianized and countries through which he traveled and preached the gospel of the Son of Man.

Such was the progress of the Gospel under the ministry of Paul.

Inasmuch as the Union during the days of its foundation work, its expansion, and its era of achievements, had so closely adhered to the principles of progress enunciated by Paul, we are going to take it for granted that its birthplace was Damascus. How far it has traveled, we do not know.

Let us hope and pray that there will be many Antiochs and many Philippis wherever the Union's work extends and may the work reach the whole world.

May the Union contribute its full share to the fulfillment of the Scriptures on the church: "Arise, shine; for the light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

Let the limit of progress be the confines of the commission. What is the limit of the commission? Hear Paul; let him answer: "All nations."

May the women who lead the Union's work ever prosecute their work along New Testament lines, as laid down by Paul, under the inspiration of the Holy Spirit, and never forget that the commission directs that the message of salvation be given to all nations.

If they should ever be tempted to limit their efforts to cultured society, let them remember that Paul stood on Mars Hill and proclaimed to the cultured Athenians that the Gospel was for all nations.

Should they incline to confine their work to the wealthy and upper circles of society—the modern representatives of the luxurious and im-

pure Corinthians—let them remember that Paul went among them and preached it. Do not pitch your tent at Philippi and content yourselves with the idea that your work ends with the Roman colony, who can look back over a long line of illustrious names.

Remember that it was here that Paul stood by the river side and waited for God to touch the heart of Lydia.

Remember, too, that it was here in jail that Paul spoke to the Romans that stood guard over him, and affirmed his mission, and had it emphasized by the power of the earthquake's shock.

TRUMAN GRAY.

PETITIONARY LETTER.

Not having been dismissed from the Tallahala Association, but expecting to be at the next meeting, a petitionary letter from Evergreen Church, asking admission into this Association, was read and accepted. The Clerk was intsructed to communicate with the Moderator of the Tallahala Association for letter of dismission and to ratify our action.

Brother A. J. Hearn made a motion that all reports be taken up in order arranged by Program Committee.

Brother L. M. Phillips read the report on State Missions, which was discussed by Brethren L. M. Phillipls, J. B. Lawrence and adopted.

REPORT ON STATE MISSIONS.

The history of Christianity is a record of missionary endeavor Even before the Christian era, prophets caught a vision of God's purpose in the salvation of the lost and gave their lives largely to missions.

John, standing between the two dispensations, while belonging largely to the old, was sent to the Jordan to proclaim the ushering in of the new, and to call men into the new by pointing them to the Lamb of God and preaching a repentance which would enable them to see Him as their Redeeemer. John came to his own people. Our Saviour came to His own with His message and the precious words of truth fell first on the ears of His own people. When he was ready to ascend back to His father, He tried to give them from the Mount of Ascension a world's vision.

In the commission, He commanded His people to go into all the world, but this includes for each individual and for all time the limits of the home, community and State, and then to the regions beyond.

Those disciples who remained to preach the Gospel to their own people were obeying the commission just as faithfully as Paul was when he went to preach to the Gentiles.

State Missions claim first place in our missionary endeavor until our own people are evangelized. Not that we are to confine our efforts to State work until every sinner in the State is saved, but until every town, village and hamlet shall have self-supporting churches.

State Missions is foundation work, it means the establishment of the Christian home and civic righteousness. The destitution in our own State is appalling, and our State Board has not been able so far to send the workers to many in our own bounds who do not believe, because they have not heard, and all because the preacher has not been sent.

Some one has aptly said that all Missions are wrapped up in State Missions. That is true, and he who helps State Mission work helps every good cause dear to the heart of our Lord. The home churches are the source of supply for the work beyond. Neglect the State work and Foreign Missions would fail for lack of support. No church should give less of its mission offering to State Missions than to Home or Foreign Missions.

Our State Board is now supplying and helping one hundred and ninety-five churches and stations in the State, and yet the destitution has not been supplied. The call still comes from churches too weak to stand alone, and from places where there is no Baptist preacher to preach a full Gospel.

Our Board has in the past helped four hundred and ninety-five churches, now not only self-sustaining but contributing liberally to the work. These churches are now giving about $65,000 a year to all Mission work. So we see the utility of the work and how God is blessing it.

We recommend that every church in our Association make an effort to get every member to contribute liberally to State Missions.

L. M. PHILLIPS,
J. E. LANE,
W. A. TAYLOR.

The report on Home Missions was read by Brother W. B. Holcomb and discussed by Brethren W. B. Holcomb, R. H. Russell and J. B. Lawrence and adopted.

REPORT ON HOME MISSIONS.

Missions is the work of extending the Kingdom of our Lord. Everything we do, or can do, in extending His Kingdom is directly or indirectly Mission work; either bringing men and women into the Kingdom, preparing them for service and sending them to do the work.

There are four departments of this work. I desire first, to call your attention to the great need of helping to build houses of worship in places where they have no house.

Second. The great teaching department, Mountain Schools. We have in our bounds, thirty-two schools, one hundred and fifty-six teachers, five thousand two hundred and eighteen students.

Third. We have the Department of Evangelizing. We have a well-organized work of this department which led eight thousand four hundred and fourteen to the baptismal waters last year. Let us assist in this work.

Fourth. We have the Department of Enlistments. No part of our work is needed more than this. We have two men in our own State and need at least two more in this department.

So let us pray and work along these lines more than ever.

W. B. HOLCOMB,
OLLIE DANSBY,
W. D. COVINGTON,
ROBERT ALRED,
G. W. SAXON.

The Report on Foreign Missions was read by Brother Roy Chandler and discussed by Brother Chandler and C. D. Graves and adopted.

REPORT ON FOREIGN MISSIONS.

"Foreign Missions" is a term used to designate the most complete, largest and fullest obedience to the command of Jesus to his disciples, to go into all the world, make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit; teaching them to do all things whatsoever I have commanded you. Any conception which looks upon this obedience to Jesus Christ as something novel or needless, or which suspects it of being opposed or antagonistic to any interest of the Redeemer's Kingdom, or for any reason considers it unnecessary or unimportant is false and is a most unfortunate error. All Missions find their chief inspiration, their strongest incentive, and their mightiest appeal in the Cross of Christ, in the goodness of God, who "Gave his only begotten son that whosoever believeth in Him should not perish but have everlasting life." In the wonderful compassion of Christ, "who once suffered for sins the just for the unjust that he might bring us to God," and they bind their sole authority in the positive and absolute and unconditional command of Christ. Any opposition or indifference to, or lack of interest in, or any failure to support, what we term Foreign Missions is, therefore, unfaithfulness and disloyalty to, and treason against both the love and the Lordship of Jesus Christ.

Southern Baptists do their Foreign Mission work through the Foreign Mission Board of the Southern Baptist Convention, which is composed of messengers from the churches and Associations coöperating with it. The Board is composed of thirty-seven members, being thirty-seven of our best and wisest brethren—nineteen of whom live in and near Richmond, and eighteen at large, representing each State coöperating with the Southern Baptist Convention. Our Foreign Mission work is therefore under the direct control of the churches, and is in the hands of consecrated, wise and efficient men.

The Board conducts work in Italy, Brazil, Mexico, Argentina, Japan, China and Africa. In these countries we have 278 missionaries, 635 native workers, 380 churches, 833 out-stations, 29,791 members, 542 Sunday Schools, 22,022 scholars, 357 mission schools, 9,933 students, 21 hospitals and dispensories in which were treated last year 74,829 patients.

Our Heavenly Father has wonderfully and graciously blessed our work and has given us 5,252 precious souls in the foreign field, who accepted the Saviour and followed him in baptism during the last Convention year. For these gracious and manifold blessings of God upon us, we greatly praise and render thanksgiving unto Him.

These abundant and bountiful blessings of God upon us present to us enlarged opportunities and lay upon us grave responsibilities.

Your committee would earnestly recommend that pastors give Missions a large place in their preaching; that they see that an offering for Foreign, Home and State Missions be made in each of their churches every year, and that a systematic plan be followed in an effort to secure an offering from each member in each of their churches; that every man and every boy in each of the country churches be urged to plant and cultivate next year an ear of corn, the proceeds of which shall be given to Missions; and that the women and girls in each family of every church in the country be asked to give to Missions the proceeds from the Sunday eggs during March and April.

That we arrange with the Foreign and Home Mission Boards of the Southern Baptist Convention, and with the Convention Board of the Mississippi Baptist State Convention, for a church-to-church cam-

paign in our Association in the interest of Missions; that we urge every church in this Association to make the apportionment asked by the Apportionment Committee of this Association the minimum of their Mission offerings, and that they be sure to give that.

Respectfully submitted,

ROY CHANDLER,
J. B. QUINNELLY,
EVIE BARROW.

On motion of Brother R. H. Russell, a committee of three was appointed to get up plans as recommended in the Foreign Mission report.

Adjourned. Prayer by R. H. Russell.

SECOND DAY—AFTERNOON SESSION.

The Association met at 2 p. m.

Devotional exercises conducted by Brother W. H. Foster.

The Report on Orphanage was read by Brother J. M. Phillips.

Discussed by Brethren J. M. Phillips and W. H. Patton and adopted.

REPORT ON ORPHANAGE.

The Mississippi Baptist Orphange, our home for homeless children, located at Jackson, was established seventeen years ago. The object of this home is to provide food, clothing, shelter and training for the unfortunate orphan children who have neither parents nor other relatives to care for them.

Since its establishment, more than seven hundred children have been cared for, for a longer or shorter time. Many of them have grown up in the home and have gone out into the world to take their places in society, most of them filling useful missions in the world. We have now in the home two hundred and forty children.

We believe Orphanage work to be clearly the work of Christ, and our home at Jackson certainly has the stamp of his divine approval, and much has been accomplished by the united efforts of our people.

This year has been a hard one with our home. Early in the spring, two children coming into the home brought the measles, which spread throughout the home. There were about one hundred and seventy-five cases in the home—one hundred and thirty in bed at one time. But through the skilful doctoring and nursing and the blessing of our Heavenly Father, there was only one death.

Owing to the burning of the school house last year, the Board, at an April meeting, ordered the erection of a brick school house that would accommodate 300 children. This building is now ready for use. Much of the work on the house was done by the Superintendent and children to reduce cost, but with that we had to borrow $4,500. This money must be replaced. If all of our churches will come to the help of the Orphanage, this indebtedness can be easily met. We would recommend that all our Sunday Schools would adopt the plan of giving one collection per month to the Orphanage. Five dollars per month will support an orphan. We would also recommend that each church

in the Association make an effort to secure a contribution from each member during the month of November as a thank offering. This may be accomplished by the church through the Sunday School, Baptist Young People's Union, Woman's Missionary Union, and Ladies' Aid Society. We learn with sorrow that our Superintendent has had to borrow money to buy bread for our orphan children. This ought not to be, and we trust that our people will be more liberal in the support of the Orphanage.

Let our churches, besides, send boxes of clothing, good second-hand clothing accepted, canned goods, groceries of all kinds, syrup, shoes, stockings (mostly large ones) and any other things that can be used in providing for our children.

Respectfully submitted,

J. M. PHILLIPS,
G. H. SCOTT,
A. M. MCLEMORE.

The Report on Sunday Schools was read by Brother George B. Parker, discussed by Brethren Parker, C. D. Graves and J. B. Lawrence and adopted.

REPORT ON SUNDAY SCHOOLS.

The Sunday School, efficiently administered, is a valuable auxiliary of the church, and one should be maintained in connection with every church, under the direction and control of the church. Its function is to teach the Word of God, and through this teaching to develop the highest moral and religious ideals and to lead souls to God.

The Sunday School fosters a love for attendance upon divine service and prepares its pupils to more intelligently discharge the duties and meet the responsibilities of church membership.

It develops the spirit of service and prepares for active membership. The pupil having borne an active share in all the varied works of the Sabbath School, will carry this working spirit into the church.

Briefly, the Sunday School trains the unconverted toward God, and the converted for active service for God. The efficiency of the Sunday School is greatly promoted by thorough organization, but the greatest factor in its success is the consecration, the zeal and thoroughness of preparation of its officers and teachers.

We heartily endorse the organized efforts to establish Sunday Schools in all of the churches and to increase the efficiency of those already in operation.

Respectfully submitted,

GEORGE B. PARKER,
M. C. PUGH,
W. L. COOK,
W. D. RISEN.

The report on Ministerial Relief was read by Brother J. T. Phillips and discussed by Brethren Phillips and J. B. Lawrence and adopted.

REPORT ON MINISTERIAL RELIEF.

No phase of our denominational work has been neglected more, and we believe no other demands greater attention now than sustentation.

We have now on our list in the State twenty beneficiaries. Last year the Board received $1,948.64. This amount is distributed equally among the beneficiaries. You can divide the amount received among the number we assist, and you will find that they are receiving the small sum of about $7.00 per month.

There are a number in our fair State who are worthy and in need that we are not helping. We can not help what has already passed, but we can make amends in the future.

For the past five years only about thirty per cent of the churches in this Association has done anything for this noble cause. The government provides for her aged soldiers by pensioning them. All fraternal orders look after the needs of their disabled members. Should we be less thoughtful of the old soldiers of the Cross? Those who have given their lives in the great foundation work of our churches of to-day.

Some reasons may be given for the destitute condition of so many of our old preachers:

1. Preachers as a class are the poorest paid men in all the world to-day, and they are expected to take the lead in almost all matters pertaining to the church, and especially is this so when it comes to financing the Kingdom. If he failed to do this, we are quite sure that our missions would fall far short in many of our churches. We believe that the preacher of to-day is the most self-sacrificing man in all the world if he is true to his mission.

2. There is not one preacher possibly in ten when he reaches that place in life where he is no longer wanted, and some of them reach that day earlier than others (for the reason there is evidence of a reckless craze on the part of our churches for young men), but possibly nine out of evey ten have not only no bank account, but no home, no shelter of his own and is left not only homeless, but penniless and it looks like he is friendless.

3. The preacher is not only poorly paid, and for the love of Christ's cause is quite self-sacrificing but frequently does not get the promised pay for his work. He has no way of forcing collections, and the only way left for him is by personal appeal to those for whom he has labored, and if they refuse or choose not or do not pay him he is at his road's end and the church can call another preacher—one to whom she is not in debt.

Shame on any church that calls a preacher, gets his service, his work, and does not pay his promised salary and then calls a new pastor. We do not believe that any church should be allowed to hold membership in this Association that fails to pay her pastor.

We believe that our people are ready to respond to this cause wherever it is properly presented. We recommend that each pastor within the bounds of this Association press this worthy cause before their several congregations. We would suggest that December be taken for this, and let it be known throughout this Association on sustentation month.

Respectfully,

J. T. PHILLIPS,
M. W. BUCKLEY, SR.

Brother W. T. Pope read the Report on Nominations. Report adopted.

REPORT ON NOMINATIONS.

Your Committee on Nominations begs to report as follows:
That the Association meet with Quitman Church on Thursday be-

fore the first Sunday in September, 1915; that Brother R. H. Russell preach the sermon, with Brother J. T. Phillips as alternate.

Delegate to Southern Baptist Convention—Brother Roy Chandler; alternate, J. T. Phillips.

Chairman of Laymen's Missionary Movement for this Association—W. H. Patton.

Executive Committee—W. H. Foster, J. A. Anderson, J. I. Newton, W. L. Brunson and G. H. Scott.

That Mrs. Truman Gray be appointed Associational Vice-President of Woman's Work.

Delegates to State Convention—A. J. Hearn, D. Williams, R. H. Russell, C. J. Johnson, W. H. Patton, W. E. Holcomb, J. M. Phillips, L. M. Phillips, A. M. McLemore and M. W. Buckley.

Respectfully,

J. M. JOHNSON,
W. T. POPE,
P. H. HEARNE.

A verbal report of the Committee on Itinerary, as suggested in the Foreign Mission Report, was read by Brother R. H. Russell, giving a list of a "church-to church campaign" throughout the Association. The campaign to begin November 1st and to close December 8th, date and place to be given on posters.

The Report of the Finance Committee was read by Brother W. A. Shirley and adopted.

REPORT OF FINANCE COMMITTEE.

We, your Committee on Finance, submit the following report:

Associational Purposes	$ 76.40
State Missions	20.42
Home Missions	10.95
Foreign Missions	2.25
Orphanage	2.00
Total	$112.02

Respectfully submitted,

W. A. SHIRLEY,
S. P. NEAL,
W. L. CARTER.

A motion carried that all pastors be instructed to ask their churches to take a collection to make up the deficit in the treasury.

Brother Roy Chandler read the Report on Apportionment. Report adopted.

REPORT ON APPORTIONMENT.

Churches	State Missions	Home Missions	Foreign Missions
Buckatunna	$ 25.00	$ 20.00	$ 25.00
Chapparral	10.00	10.00	10.00
Clara	15.00	12.00	15.00
Chicora	25.00	20.00	25.00

Churches	State Missions	Home Missions	Foreign Missions
Clear Creek	12.00	10.00	12.00
DeSoto	60.00	45.00	60.00
Denham	10.00	5.00	10.00
Enterprise	75.00	50.00	75.00
Eucutta	15.00	15.00	15.00
Hiwannee	10.00	10.00	10.00
Harmony	35.00	25.00	35.00
Hepzibah	10.00	10.00	10.00
Knight's Valley	10.00	10.00	10.00
Montrose	50.00	40.00	50.00
Mt. Zion	15.00	15.00	15.00
Northup's Chapel	10.00	10.00	10.00
Oak Grove	10.00	10.00	10.00
Pachuta	25.00	20.00	25.00
Phalti	15.00	10.00	15.00
Pleasant Grove	15.00	10.00	15.00
Pine Hill	10.00	10.00	10.00
Quitman	200.00	200.00	200.00
Shubuta	200.00	200.00	300.00
State Line	20.00	20.00	20.00
Souenlovie	10.00	10.00	10.00
Shady Grove	10.00	10.00	10.00
Stonewall	100.00	75.00	100.00
Union	50.00	50.00	50.00
Waynesboro	50.00	35.00	50.00
Zion's Rest	10.00	10.00	10.00
Evergreen	20.00	15.00	25.00

Respectfully submitted.

ROY CHANDLER,
C. J. JOHNSTON,
C. T. MARTIN.

The report on Woman's Work was read and adopted. The report was embodied in the minutes.

REPORT ON WOMAN'S WORK.

Our financial report shows a decided increase in gifts.

One Woman's Missionary Union, one Young Women's Auxiliary and one Sunbeam Band have been added to our list. These are young and have not yet made a report.

Some progress has been made along the line of Mission Study. Some are studying "In Royal Service," by Miss Heck. Every Society and every Young Women's Auxiliary should get this book and use it in their meetings.

The Societies, Young Women's Auxiliaries and Bands are using *Our Mission Fields*, as a study in their meetings. The name will be changed to *Royal Service* the first issue, October, 1914. Each Society must at once enter upon a subscription campaign for this magazine. It will be brimful of good things, and no member should be without it.

While we have not increased in numbers as we had hoped, yet in many ways interest has increased. The fact that our Societies have been more prompt in sending in quarterly reports, and the kind, encouraging letters received by the Vice-President, show that our women are realizing the value of coöperation.

Surely the Lord has blessed the work. The command is: "Go forward." Trusting in the promise, "Lo, I am with you always," let us endeavor to obey.

Respectfully submitted,
MRS. TRUMAN GRAY,
Vice-President Woman's Work,
Chickasahay Baptist Association.

Brother W. H. Patton read the report of the Executive Committee. Report adopted.

REPORT OF EXECUTIVE COMMITTEE.

W. H. Foster, J. T. Phillips and W. H. Patton held a meeting at DeSoto, the second Sunday in December, 1913.

Bro. W. B. Holcomb having left the Association, Bro. J. M. Phillips, was elected in his place.

We asked the Board to give Eucutta, $50.00; Hepzibah, $25.00; Pachuta, $40.00.

Another meeting was held at Shubuta. W. H. Foster, J. M. Phillips and W. H. Patton present. A program for a fifth Sunday meeting was prepared to be held at Quitman on the fifth Sunday in March, 1914.

W. H. FOSTER, Chairman.

The following motions, made by Brother W. H. Patton, were adopted:

That the Executive Committee of this Association be empowered and instructed to make arrangements for an Associational Sunday School Convention during this associational year, and that each church maintain a teacher's training school.

That the Moderator appoint some one to collect a car of groceries, provisions, clothing, shoes, hosiery, canned goods, preserves, molasses, as a Thanksgiving offering for the Baptist Oprhanage, and secure free transportation over the Mobile and Ohio and Alabama and Vicksburg Railroads to Jackson.

W. H. PATTON.

Brother Patton was appointed as a committee of one to secure transportation of goods for the Thanksgiving offering.

The following resolutions by Brother W. H. Patton were adopted:

Resolved, First: That the Clerk of this Association have five hundred and fifty copies of Minutes printed to supply the needs of the churches comprising the Association; that the same be distributed at the earliest possible date, and that he retain $25.00 for his services.

Resolved, Second: That we extend to the members of this church and the citizens of the whole town and vicinity our heartfelt thanks for the hospitable manner in which they have entertained us.

Resolved, Third: That thanks be extended our Methodist brethren for the use of their church building for the ladies' meeting.

Resolved, Fourth: That thanks be given to the Moderator and Clerk for the efficient and courteous manner in which they have transacted the business of the Association.

Resolved, That it is the sense of this Association that more stringent legislation is needed for the suppression of houses used for immoral purposes, and the Mississippi Legislature is hereby requested to enact a law vesting the Chancellors of this State with the power to issue writs of injunction enjoining the uses of houses for such purpose, and to punish by fine and impriosnment the occupant or owner of such house for a violation of the writ of injnuction; and also providing for the forfeiture to the State of any house used for such purpose.

Resolved further, That the State Senator and Representatives from Clarke, Wayne and Jasper Counties, representing a constituency of 3,000 or more, be furnished with a copy of this resolution, and they are requested to do all in their power to secure the enactment of such a law, at the next session of the Legislature. W. H. PATTON.

REFORMATORY RESOLUTION.

Realizing that the chief wealth of the State and Nation must ever consist in the citizenship and recognizing the necessity of a Juvenile Reformatory.

Resolved, That we, the Chickasahay Baptist Association, representing a membership of some 3,000, memoralize the Governor to recommend to the next Legislature and that the Legislature to vote for the establishing of a reformatory or industrial school where our wayward youths may be educated, and learn industrial habits and kept apart from the influences of criminal classes and reclaimed.

That the Clerk certify to the adoption of this memorial and forward a copy of the Minutes to our Representative, Floater Senator and Governor. W. H. PATTON.

On motion of Brother L. M. Phillips, the reading of the minutes of the day was omitted.

On motion of Brother L. M. Phillips, the Association adjourned to meet next year with Quitman Church.

Dismissed by Brother W. B. Holcomb.

J. I. NEWTON,
Clerk and Treasurer.

W. H. FOSTER,
Moderator.

CONSTITUTION

ARTICLE 1. The name of this body shall be the Chickasahay Baptist Association.

ARTICLE 2. Its object shall be the promotion of the Redeemer's Kingdom, by the concentration of Christian labor; the inculcation of Bible truth and the cultivation of friendly intercourse among the Churches.

ARTICLE 3. Members of the Association may be of three classes—delegates, pastors of Churches holding membership in the Association, and messengers. The first and second class only shall have the right to vote and to produce evidence of their appointment by the Church which they propose to represent before being entitled to seats.

ARTICLE 4. Each Church belonging to the Association shall be entitled to two delegates until its membership shall exceed fifty, and an additional delegate for each fifty thereafter, or fraction thereof; provided, that ministers who are members of any such Churches but supply other pulpits, may be appointed as additional delegates above the regular quota.

ARTICLE 5. The Association shall only have the power of an advisory council, and shall in no wise infringe upon the rights or independence of the Churches.

ARTICLE 6. No queries shall be considered by the Association unless regularly sent up through the Churches, nor shall difficulties between the Churches be discussed until other methods of settlement have been tried without avail.

ARTICLE 7. The Association shall meet annually, as may be agreed upon; and after enrolling the names of the delegates, proceed by ballot to the election of the Moderator, and Clerk who shall be ex-officio Treasurer of the Association.

ARTICLE 8. The duties of the various officers shall be similar to those of all deliberative bodies, and Mell's Parliamentary Manual shall be the basis of all decisions of order.

ARTICLE 9. Churches holding the Articles of Faith adopted by this body, may become members of the Association by a unanimous vote, and letters of dismissal may be obtained without assigning a reason therefor, by a concurrence of a majority; while the Association claims the right of withdrawing from such churches at it shall deem heterodox or disorderly.

ARTICLE 10. The Constitution may be altered or amended at any annual meeting of the Association by a vote of three-fourths of the delegates present; provided, the proposed alteration or amendment shall have been submitted at the session immediately preceding.

ARTICLE 11. The Association shall apoint an Executive Committee at each annual meeting, to consist of five members, with the Moderator as chairman, whose duty it shall be to arrange for Fifth Sunday Meetings, and to look after the Mission and other interests of the Association between sessions.

ARTICLES OF FAITH

1. We believe in one God, the Father, the Son, and the Holy Ghost, equal in power and glory.

2. We believe that the Scriptures of the Old and New Testament were written by the inspiration of God, and are the only rule of faith and practice.

3. We believe in the doctrine of original sin, of total depravity, and of man's inability to restore himself to the favor of God.

4. We believe that God chose His people in Jesus Christ before the foundation of the world, and that they are kept by the power of God through faith unto salvation.

5. We believe that sinners are justified in the sight of God by the imputed righteousness of Christ only.

6. We believe that the Gospel is God's appointed means of calling sinners to the knowledge of the truth; and He has commanded it to be preached to every creature, therefore all are required to obey.

7. We believe that good works are the fruits of faith and the only evidence of justification; and that all believers will abound therein from a principle of love.

8. We believe in the resurrection of the dead—the just and the unjust; the general judgment; and that the joys of the righteous and the punishment of the wicked will be eternal.

9. We believe that a visible Church of Christ is composed of regenerated baptized persons only who have covenanted to keep up a discipline agreeable to the New Testament.

10. We believe that Jesus Christ is the only law-giver of His Church, and that the government is with the Church, each member having equal rights therein.

11. We believe that Baptism and the Lord's Supper are the only ordinances of the Church and are to be continued until the second coming of our Lord Jesus Christ.

12. We believe that immersion alone is Baptism and can be administered only by those duly set apart by the Church, and that believers in Christ are the only proper subjects for the ordinance.

13. We believe that regularly baptized believers only have a right to partake of the Lord's Supper.

RULES OF DECORUM

1. All meetings of this Association shall be opened with prayer and closed with prayer or benediction.

2. The officers of the Association shall hold their positions until their successors are chosen.

3. The Moderator shall preside, or some brother whom he may designate while speaking, and shall preserve order; his decision being final unless an appeal is immediately made to the body.

4. It shall be in order for male delgates and messengers only to discuss questions or speak publicly in the sessions of the body, and only one member shall speak at a time, who shall arise and address the Moderator.

5. No member shall be interrupted while speaking unless he departs from the subject under discussion, or uses personal reflection.

6. Every motion made and seconded shall be put to a vote, unless withdrawn by the mover.

7. After allowing due time for debate, all questions taken up shall be disposed of before any other motion can be entertained.

8. No member shall speak more than once upon the same subject without permission of the Association, nor shall any practice be tolerated which interrupts speaking.

9. Members shall use the term brother, when speaking of each other, and shall be rebuked by the Moderator for violation of this rule.

10. These rules may be altered or amended at any annual meeting by a two-thirds vote of the members present.

STATISTICAL TABLE OF THE CHICKASAHAY BAPTIST ASSOCIATION

STATISTICAL TABLE OF THE CHICKASAHAY BAPTIST ASSOCIATION

CHURCHES	PASTOR	POSTOFFICE	CLERK	POSTOFFICE	Value of Church Property	Pastor's Home	MEMBERSHIP							
							Increase				Decrease			
							Baptism	Letter	Restoration	Membership Last Year	Letter	Expulsion and Erasures	Deaths	Membership This Year
Buckatunna	R. H. Russell	Waynesboro	J. C. Ellis	Buckatunna	1,500 00					73	4		1	68
Chapparral	J. A. Daugherty	Melvin, Ala.	H. A. Chapman	Waynesboro, R. 3					2	26				28
Clara	R. H. Russell	Waynesboro	N. L. Shoemaker	Clara						50	1			51
Chicora	J. M. Phillips	Shubuta	A. H. Hudson	Chicora			25	7		62	3			91
Clear Creek														
Chason	J. A. W. Lowery	Buckatunna	W. D. Risen	Buckatunna			2	1	2	32	1			33
DeSoto	J. T. Phillips	DeSoto	Geo. B. Parker	DeSoto	1,250 00		2	1		53	7		2	48
Denham	J. W. Singley	Buckatunna, R. 1	J. A. McRae	Buckatunna			2	5		57	1			63
Enterprise	J. A. Hackett	Meridian	H. R. Ward	Enterprise	3,400 00		2	3		126	11		3	117
Eucutta	J. M. Phillips	Shubuta	W. E. Purvis	Shubuta, R. 4	1,000 00			1		105	1		1	104
Evergreen	J. M. Phillips	Shubuta					8			90				98
Hiwannee	F. H. Culp	Waynesboro, R. 5	W. L. Cook	Hiwannee	800 00			3	1	51	3			52
Harmony	A. J. Hearn	Pachuta	F. O. Brown	Shubuta, R. 2	1,000 00		6	2		119	11	1		116
Hepzibah	R. L. Summerlin	DeSoto, R. 1	Leroy Mixon	Shubuta, R. 2	500 00		1	10		40	2			42
Knight's Valley	J. S. Chatham	Linton	H. H. Lafferty	Nancy	600 00		3			104	15	1	2	89
Montrose	L. M. Phillips	Stonewall	J. A. Johnston	Quitman, R. 2	2,250 00			5		152	6	1	3	147
Mt. Zion	J. T. Phillips	DeSoto	H. E. O'Guynn	Waynesboro	1,000 00		11	2		113	5	10		110
Northup's Chapel	J. A. Daugherty	Melvin, Ala	J. E. Taylor	DeSoto	500 00		5	7	5	52		10		55
Oak Grove	Roy Chandler	Shubuta	M. C. Pugh	Shubuta, R. 2	600 00		8	1		64	1	10		63
Pachuta	J. A. Hackett	Meridian	J. H. Rogers	Pachuta	1,600 00		2	4		58	11			53
Phalti	R. J. Joiner	Newton	L. E. Arledge	Pachuta	200 00			1		60	1			60
Pleasant Grove	J. M. Phillips	Shubuta	D. L. Goodwin	Vossburg	500 00		3	2		84	2			87
Pine Hill	[illegible]	Enterprise, R. 2	C. M. Clegg	Enterprise, R. 2	500 00					46	3			43
Quitman	W. B. Holcomb	Quitman	C. S. Ray	Quitman	3,500 00	1,500 00	19	17		307	13		3	327
Shubuta	Roy Chandler	Shubuta	L. B. Fairchild	Shubuta	5,500 00	1,750 00	11	7		137	2		1	152
State Line	J. T. Phillips	DeSoto	I. P. Baxter	State Line	1,000 00		5	1		65	1		1	69
Souenlovie	J. H. Hooks	Newton	Miss Ruth Keahey	Enterprise	800 00		3			79	4			78
Stonewall	L. M. Phillips	Stonewall	T. J. Harper	Stonewall	3,000 00	1,250 00	11	8		203	4	3	2	213
Shady Grove	T. M. Jones	Waynesboro	E. D. Johnson	Waynesboro	300 00									
Union	L. B. Campbell	Newton	W. E. Carter	Quitman	2,000 00		21	1		110			1	130
Waynesboro	R. H. Russell	Waynesboro	F. M. Gray	Waynesboro			5			334	6		1	332
Zion Rest	J. A. W. Lowery	Buckatunna	W. W. Jordan	Buckatunna	500 00		7	2		78			1	76
TOTAL					$ 33,300 00	$ 4,500 00	162	91	10	2930	119	36	22	2902

FINANCIAL TABLE OF THE CHICKASAHAY BAPTIST ASSOCIATION

CHURCHES	Foreign Missions	Home Missions	State Missions	Ministerial Education	Ministerial Relief	Orphanage	Sunday School and Colportage	Local Benevolences	Sunday School Expenses	Building and Repairing	Colleges and Schools	Visiting Ministers	Pastor's Salary	Incidentals	Other Objects	Associational Purposes	TOTALS
Buckatunna	$ 8 62	$ 3 60	$ 16 04	$ 2 10	$ 2 10	$ 11 50					$ 4 70		$ 150 00			$ 2 00	$ 200 66
Chaparral													56 00			1 50	51 50
Clara		1 26	4 10													2 00	7 36
Chicora	15 00	15 00	15 00		5 00	24 00						$125 44	185 00	$ 8 00	$ 24 10	2 10	418 64
Clear Creek									$ 2 65	$ 1 25						1 00	1 00
Chason			65						27 18	2 50		6 22		80		2 00	13 57
DeSoto	33 75	24 00				56 95						42 37	150 00			4 00	340 75
Denham																2 50	2 50
Enterprise	21 90	21 99	35 94		7 45	33 58		$ 15 00	30 33	30 00		30 00	400 00	40 00	30 82	4 00	701 01
Eucutta	1 50	1 50	2 50						3 70				75 00	1 00	35 00	2 00	122 20
Evergreen												17 00	65 00		3 00	2 00	87 00
Hiwannee												10 25	85 00			2 00	184 25
Harmony	12 72		21 85			65 00		5 00	12 00	75 00		11 50	125 00			4 00	259 75
Hepzibah	1 25		1 25						14 68			3 00	60 00			50	70 80
Knight's Valley	3 00	3 00							4 80			21 88	75 00	90		2 40	120 68
Montrose			20 00						7 00	7 50		35 35	179 20			1 75	281 03
Mt. Zion	13 30	5 20	19 15			29 50			15 23			20 00	120 00			2 00	193 25
Northup's Chapel		1 00				5 60			8 00			8 00	40 00	5 00		3 00	62 00
Oak Grove	16 00					1 00		1 00	3 00							1 75	23 90
Pachuta									6 15				75 00	10 35		4 00	89 35
Phalti													100 00			2 00	107 10
Pleasant Grove	8 96	2 55	2 55						3 00			20 00	95 00	3 40	5 00	2 00	151 32
Pine Hill		8 96	5 00						4 00			6 30	60 00			80	71 10
Quitman	60 00	60 00	74 61		7 11		$26 00	61 00	68 36	300 00		102 00	900 00	122 00	26 25	5 00	1,812 36
Shubuta	168 75	60 50	181 25		5 00	162 00			91 11	1,572 28	35 00	264 32	730 57	106 68	33 75	5 00	3,416 31
State Line	3 75	4 00				28 00			6 00			27 00	150 00			2 00	220 75
Souenlovie		2 76				10 00						17 35	80 00			1 50	111 61
Shady Grove													60 00			1 20	61 20
Stonewall	30 60	40 00	18 75	5 00		23 60		39 25	20 86	8 17		48 50	500 00	58 56	14 00	3 00	810 29
Union		31 35	31 35			33 47			13 96	17 50			250 00	20 00		2 50	400 13
Waynesboro	1 80	15 46	15 09	18 92	5 71	47 18					3 02	68 13	550 00	126 34	105 00	3 20	959 85
Zion Rest												20 00	60 00			1 50	81 50
TOTALS	$400 90	$302 13	$465 08	$ 26 02	$ 32 37	$531 38	$26 00	$121 25	$342 01	$ 2,014 20	$42 02	$904 61	$ 5,369 77	$503 03	$276 93	$ 76 20	$ 11,434 72

SUNDAY SCHOOL STATISTICS OF THE CHICKASAHAY BAPTIST ASSOCIATION

CHURCHES	SUPERINTENDEN	POSTOFFICE	SECRETARY	Officers and Teachers	Pupils	Baptisms	Sunday School Expenses	Orphanage	Home Missions	State Missions	Local Benevolences	Building and Repairing	Other Objects	TOTALS
Buckatunna														
Chaparral														
Clara	D. Mason	Clara	Miss Susie Harrison											
Chicora														
Clear Creek														
Chason	W. D. Riser	Buckatunna	Ollie Chason	3	23	2	$ 2 65			$ 65				$ 3 30
DeSoto	Geo. B. Parker	DeSoto	Julian L. Shirley	5	73	2	27 18					$ 2 50		29 68
Denham														
Enterprise	M. W. Buckley, Sr.	Enterprise	M. W. Buckley, Jr	5	84	2	30 33	$11 58		2 29				44 20
Eucutta	W. E. Purvis	Shubuta, R. 4	Miss Lola Jones	4	50		3 70							3 70
Evergreen														
Hiwannee	Sam Browning	Hiwannee	Miss Lula Hinson	4										
Harmony	W. S. Dabbs	Quitman, R. 3	Miss Valera Daniels	8	63	5	14 68							
Hepzibah	C. N. Kennedy	Shubuta, R. 2	Miss Lillie Stallings	3	30	1	4 80				5 00			19 68
Knight's Valley	H. H. Lafferty	Nancy	H. H. Lafferty	5	54	1	7 00							4 80
Montrose	J. A. Johnston	Quitman, R. 1	W. J. Johnston	5	40		15 23							7 00
Mt. Zion	H. E. O'Guynn	Waynesboro	W. J. Busby	3	35	11	8 00							15 23
Northup's Chapel	A. D. Gordon	Quitman	Mrs. J. C. Gordon	2	25		3 00							8 00
Oak Grove	W. A. Harwell	Shubuta, R. 2	Chas. Albritton	4	63	8	6 15							3 00
Pachuta	S. R. Rogers	Pachuta	F. B. Olin	5	68	2	11 00	12 83				22 00		6 15
Phalti	Dave Lightsey													45 30
Pleasant Grove	W. Z. West	Vossburg	Miss Lela Goodwin	4	40		3 00							
Pine Hill	C. M. Cle e	Enterprise, R. 2	Robert Speed	4	25		4 00							3 00
Quitman	J. K. Kirkland	Quitman	Miss Tom Etta Arrington	9	250	19	68 36			60 21				4 00
Shubuta	W. H. Patton	Shubuta	J. M. Ulmer	11	125	4	91 11	60 00	$ 2 50	2 50		58 00	11 25	128 57
State Line	I. P. Baxter	State Line	Miss Gertrude Lee	5	40	5	6 00							227 86
Souenlovie	E. C. Nix	Enterprise	Miss Ruth Keahey	4	53	2	9 89		2 76					6 00
Stonewall	T. J. Harper	Stonewall	J. L. Touchstone	8	275	11	20 86							12 65
Shady Grove	R. Johnson	Waynesboro	A. F. Johnson	2	21								5 00	25 86
Union	A. M. McLemore	Quitman	Miss Mamie Carter	4	102		13 96	18 47						32 43
Waynesboro	W. M. McAlister	Waynesboro	C. H. Gray	12	160								90 00	90 00
Zion Rest														

FINANCIAL STATEMENT OF WOMAN'S WORK, SEPTEMBER, 1913, TO AUGUST, 1914

WOMAN'S MISSIONARY UNION

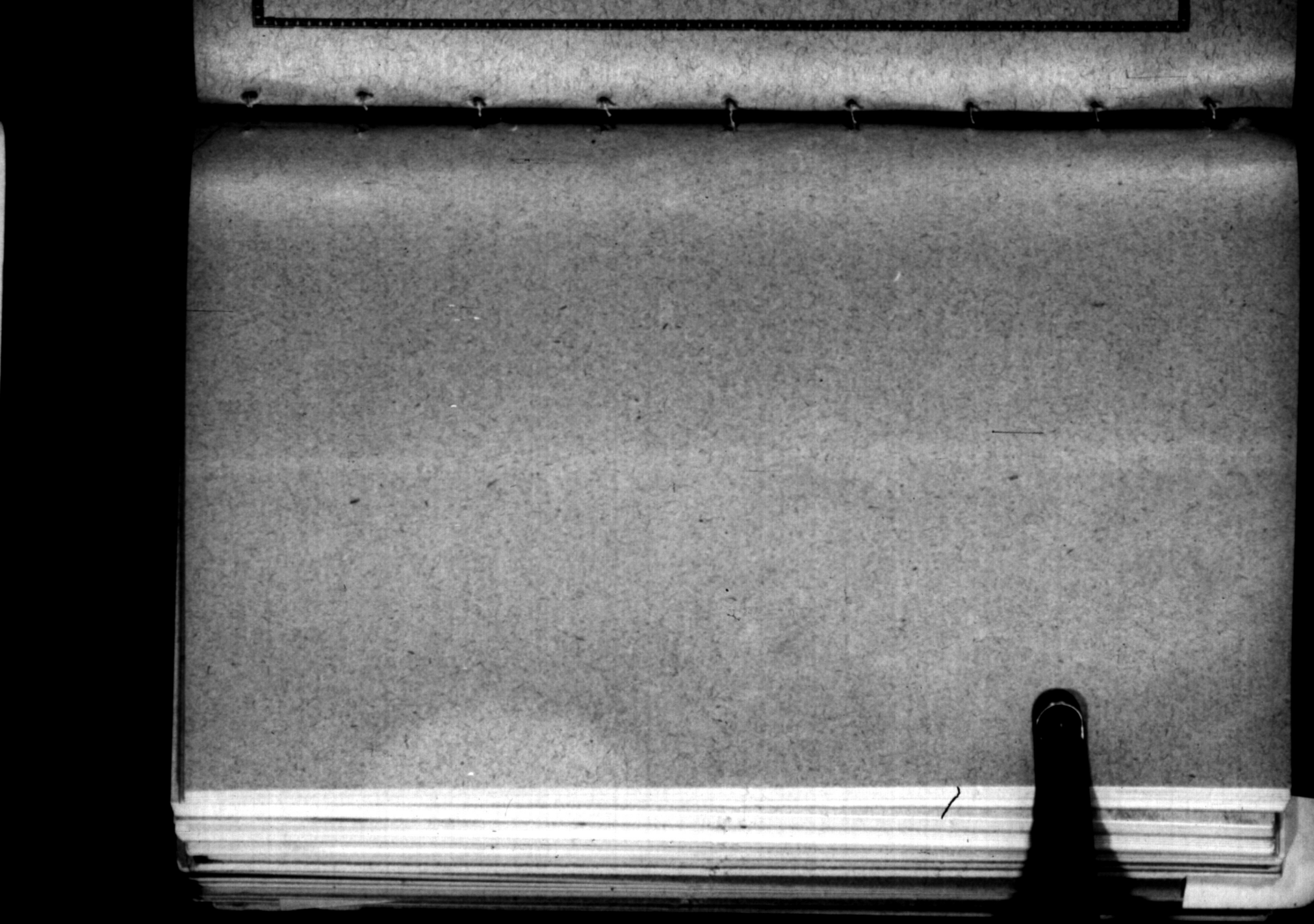
SOCIETIES	PRESIDENT	SECRETARY	POSTOFFICE	State Missions	Home Missions	Foreign Missions	Aged Ministers	Orphanage	W. M. U. Training School	Home Uses	Box to Frontier	TOTALS
Chicora	Mrs. G. C. Hairston	Mrs. Odis Fail	Chicora	$ 7.50	$ 4.48	$ 4.48	$ 5.00	$ 20.00		$ 5.00		$ 46.46
Clara	Mrs. D. R. Durant	Mrs. J. N. Mason	Waynesboro, R. 4		12.93			16.65		198.98		228.56
DeSoto	Mrs. W. C. Couch	Mrs. J. F. Pippin	DeSoto	2.00	11.67	20.12	8.00	44.95				86.74
Enterprise	Mrs. W. K. Richey	Mrs. W. R. Smith	Enterprise	3.95				22.00		2.00		27.95
Pachuta	Mrs. W. Rudisell	Mrs. Rufus Rogers	Pachuta							37.50		37.50
Quitman	Miss M. Kirkland	Mrs. J. K. Kirkland	Quitman		15.23	10.00	7.11	26.69		53.50	26.25	138.78
Shubuta	Mrs. J. M. Phillips	Mrs. Dora Robinson	Shubuta	25.00	25.00	60.12	5.00	103.00	5.00	55.21	33.00	311.33
Salem	Mrs. Truman Gray	Mrs. J. M. Smith	Waynesboro	10.00	10.50	1.80	3.00	38.00	1.75	105.00		170.05

YOUNG WOMAN'S AUXILIARY

Salem	Miss K. Norsworthy	Miss L. Norsworthy	Waynesboro							8.00		8.00
Enterprise	No Report											
Sunbeams	No Report											
Shubuta	No Report											
Salem	Julia Gray	Mildred Gray	No Report									
Total				$ 48.45	$ 79.81	$ 96.52	$ 28.11	$271.29	$ 6.75	$465.19	$ 59.25	$ 1,055.37

HISTORICAL TABLE

DATE	PLACE	MODERATOR

HISTORICAL TABLE

DATE	PLACE	MODERATOR	CLERK	TREASURER	PREACHER	Mem.
1876 December 2	Shubuta	W. D. Northrup	F. C. McGehee	M. E. Norris	W. D. Northrup	599
1877 November 3	Enterprise	O. D. Bowen	F. C. McGehee	F. C. McGehee	T. J. Walne	609
1878 November 29	State Line	O. D. Bowen	F. C. McGehee	J. P. Seabrook	O. D. Bowen	696
1879 September 5	Shubuta	W. D. Northrup	F. C. McGehee	F. C. McGehee	W. B. Crumpton	717
1880 September 3	Meridian	J. W. Bozeman	F. C. McGehee	F. C. McGehee	J. M. Phillips	634
1881 September 2	Quitman	W. D. Northrup	F. C. McGehee	F. C. McGehee	J. W. Bozeman	581
1882 September 22	Buckatunna	J. M. Phelps	F. C. McGehee	F. C. McGehee	W. West	778
1883 September 28	Enterprise	J. W Bozeman	F. C. McGehee	F. C. McGehee	W. H. Carroll	932
1884 September 26	Shubuta	J. W. Bozeman	F. C. McGehee	F. C. McGehee	J. W. Bozeman	1013
1885 September 25	Ellisville	J. W. Bozeman	F. C. McGehee	F. C. McGehee	L. M. Stone	1054
1886 September 24	Quitman	J. W. Bozeman	F. C McGehee	F. C. McGehee	J. W. Bozeman	1339
1887 September 23	Heidelberg	J. W. Bozeman	W. M. Conner	W. M. Conner	L. E. Hall	1502
1888 September 21	Hattiesburg	S. O. Y. Ray	W. M. Conner	W. M. Conner	T. S. Powell	1776
1889 September 27	Waynesboro	J. W. Bozeman	W. M. Conner	W. M. Conner	J. B. Gambrell	2018
1890 September 26	Ellisville	J. W. Bozeman	W. M. Conner	W. M. Conner	J. A. Hackett	2053
1891 September 25	Meridian	J. W. Bozeman	W. M. Conner	W. M. Conner	G. W. Knight	2316
1892 September 22	Shubuta	J. W. Bozeman	O. D. Bowen	J. P. Meyer	J. A. Hackett	2350
1893 September 21	Sandersville	J. W. Bozeman	O. D. Bowen	J. F. Parker	A. V. Rowe	2435
1894 September 20	Enterprise	J. W. Bozeman	O. D. Bowen	J. F. Parker	C. G. Elliott	2644
1895 October 3	Pachuta	L. M. Stone	J. S. Hardee	C. F. Woods	R. A. Venable	2336
1896 October 1	Mt. Gilead	L. M. Stone	J. S. Hardee	J. S. Hardee	W. I. David	2281
1897 November 27	Quitman	L. M. Stone	J. S. Hardee	J. S. Hardee	R. A. Venable	2233
1898 September 24	South S. Meridian	R. A. Venable	J. S. Hardee	J. S. Hardee	J. A. Hackett	2500
1899 September 23	Fairfield	R. A. Venable	J. S. Hardee	J. S. Hardee	R. A. Venable	2731
1900 September 22	Stonewall	W. J. Davis	C. E. Roberts	C. E. Roberts	G. C. Johnson	2811
1901 September 21	Buckatunna	W. H. Patton	C. E. Roberts	C. E. Roberts	J. D. Cook	2738
1902 September 23	Shubuta	W. H. Patton	W. A. Roper	W. A. Roper	R. S. Gavin	3013
1903	Enterprise	W. H. Patton	W. A. Roper	W. A. Roper	A. J. Thames	2118
1904 August 31	Waynesboro	W. H. Patton	W. A. Roper	W. A. Roper	W. A. Roper	1981
1905 September 1	Stonewall	W. H. Patton	S. B. Culpepper	S. B. Culpepper	J. M. Phillips	1731
1906 September 1	Union	W. H. Patton	O. D. B. Causey	O. D. B. Causey	W. T. Lowrey	2604
1907 August 28	Quitman	W. H. Patton	O. D. B. Causey	O. D. B. Causey	R. D. Maum	2088
1908 September 4	Shubuta	W. H. Patton	O. D. B. Causey	O. D. B. Causey	J. E. Wills	2463
1909 September 3	Buckatunna	W. H. Patton	O. D. B. Causey	O. D. B. Causey	W. A. Lusk	2462
1910 September 2	Pachuta	W. H. Patton	C. G. Elliott	C. G. Elliott	J. J. Walker	2447
1911 September 1	Enterprise	W. H. Foster	C. G. Elliott	C. G. Elliott		2863
1912 August 31	Harmony	W. H. Foster	J. I. Newton	J. I. Newton	Roy Chandler	3011
1913 September 25	Shubuta	W. H. Foster	J. I. Newton	J. I. Newton	C. E. Bass	2877
1914 September 3	Waynesboro	W. H. Foster	J. I. Newton	J. I. Newton	L. M. Phillips	2902